1: Conzemius M-4, 5 (1921) 1932
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There are many ways practiced commonly by the obeah man to injure his own enemy or that of his client. He may send to the intended victim a "duppy" (evil spirit). Or he may work with buried "poison," that is to say, he buries in the vicinity of the house of his intended victim a package containing rags, feathers, bones, and the like, after which the latter will fall sick and eventually die. Again he may introduce poison in his food by means of a third person. The obeah man may attain the object in view, that is to set obeah on his enemy, by merely making a cross or some other mark on the house, canoe, or some tool of the latter, or by shaking hands with him. It is even claimed that some "strong" obeah men are able to direct poisonous snakes to the bed of the intended victim. Sometimes such a sorcerer brings about the desired effect, owing to the great credulity of the people, who are so afraid of him that they do not even dare to denounce him.

MARRIAGE AND SEXUAL LIFE

The Indian girl is sold by her parents for a gun or a head of cattle, but she is rarely forced to become the wife of a man whom she does not love. Before giving their daughter away in marriage the parents will satisfy themselves that the suitor is able to provide for his future wife and that he understands the manufacture of hunting and fishing implements.

Courtship.—The efficacy of certain drugs or herbs in stimulating virility, exciting venery, and in conquering the heart of a person of the opposite sex is believed in by these Indians, and by many Ladinos and Creoles as well. By allowing a few drops of such a "love medicine" (M.: *yamni kŭlkaya ailka;* T.: *yamni talnin pananbas;* U.: *yamka talnaka dikabasta*) to fall on the clothes, handkerchief, head, or body of a person, the affection of the latter may be obtained. Other herbs used in a similar manner will produce the opposite effect; such an infusion (M.: *misbara kŭlkaya ailka;* T.: *ba talnin pananbas;* P.: *ma isihni talanin pananibas;* U.: *di dutka talnaka dikabasta*) is used to separate lovers who will thenceforth have a profound repugnance toward each other. Certain old people are supposed to be able to prepare very efficacious remedies of this kind, which they will sell for as much as $5. Should, however, the secret of the preparation be communicated, the charge will be about five times higher. A preparation of the Spanish fly or blister beetle, of which two varieties exist, a small brown one and a larger one which is black with longitudinal yellow bars, is believed also by some to act as a love potion; others again say that it will produce craziness. In reality this insect is a poison, but may be used in medicine as a diuretic and vesicatory. The Ladinos believe that practically all the Indians and Creoles of

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the Mosquito Coast make current use of these various "remedies," and that the Miskito women have the habit of mixing from time to time a small portion of their menstrual blood in the wabul for her husband, in order to keep the latter's affection.

PREMARRIAGE ORDEALS.—Before a young Sumu is allowed to have a wife he must give proof of his ability to shoulder the responsibilities of married life—that he is indeed a man. A council of the elder men of the village or district will investigate any complaint brought against the would-be bridegroom and he has to undergo certain ordeals. The latter consist of more or less rigid fasting, flogging, scarification, and the like. If he cries out or merely moans he will have to submit to the ordeal on a future occasion. The candidate for marriage bends down his bare back, whereupon all the married men punch him as hard as they can with their elbow. He endures the pain without a groan, for the women are there as spectators of his powers of endurance. If he is unpopular he may receive a severe beating, and occasionally accidents arise in this manner. Then an elderly man beats him with a whip made from tapir hide, consisting of two strings twisted like a rope, and having about 1 inch diameter. A young man is not considered worthy of a wife unless he is able to endure this ordeal with fortitude. If he has stolidly endured all these pains he is allowed to marry. He makes a canoe, bows and arrows, and other weapons, and he brings game and firewood to his fiancée. He also prepares the plantation for his prospective wife in order to prove that he is able to perform the duties of a future family head.

MARRIAGE TABOOS.—The children of two brothers or of two sisters are considered real brothers and sisters and they are not allowed to marry each other. The ban against the marriage of these cousins probably owes its origin to the fact that such children were often really half brothers and half sisters. Upon the death of his wife a man generally married her sister; similarly, if a woman had lost her husband, she was taken in marriage by her brother-in-law. For that reason the names for stepfather and father's brother, on the one hand, and for stepmother and mother's sister are identical in most of the dialects spoken on the Mosquito Coast. On the other hand, the children of brother and sister are not considered blood relatives, and a union between such cousins is the common, and originally perhaps the only, marriage allowed. Unions of this kind are still encouraged to this day, for it is felt that family ties are strengthened thereby.

Marriage between an Indian and a near relative of his *libra* or "covenant friend," and his *lapya* or "birth friend" is also banned, although such connections are not blood relations (M.: *tapa;* T.: *mŏlh;* P.: *wondlh;* U.: *wanih*).